EDITORIAL

Sorinel Mocanu¹

This number of the RJP, the second part of volume XII, will continue the subject of this year – „The Archaic”, and marks a turning point in the Journal’s history. **Matei Georgescu**, our Managing Director, appears confident that his "offspring" will manage well enough in the future and passes the managerial task on to Gianina Micu. In his farewell speech he plays a real game with "beads of meaning" to also convey, in this implicit manner, that the analyst must be a talented writer.

Given the chosen theme, The Archaic, **Irina Adomnicăi** reveals to us how the analyst is oftentimes like a baby listening to his mother's (patient) silent speech, trying to make some sense of what is being communicated. We thus find out how the archaic aspect of the language contains an active component, which is its source and subject.

In the first part of a paper also spanning in the next number of our Journal, **Paolo Fonda** makes a further integration of Bleger's contribution referring to the most archaic psychic stage/position, glischro-caryc, where the fusion in the mother-baby relationship almost questions the use of the term 'relationship' – where two entities are needed. In his paper, the author elaborates how fusion and separation structure themselves like a tandem, leading to the emergence of a veritable 'psychic breathing' and a rhythm that accompany the adult throughout life. The second part of the paper is due to be published in the next volume of the RJP.

A true archaeological investigation in **Daniela Luca's** paper tries to answer the question "How far back does the archaic go?", this defensive construction against the primordial formless, and against which the adult psyche in its turn defends itself through further constructions.

The dual nature of human psychic is addressed in the next two articles.

Referring to the mother's primacy, **Michael Petrou** tells us about the ineffable nature of psychic reality, which one can represent only ex-post-factum in the form of a myth, a

¹ Romanian College of Psychologists; analyst32@yahoo.com

collective transitional object. The author discusses the cosmogonic myth of the matriarchy containing humanity's origin phantasy, and in the end proposes a structural correlation between gynaeocracy and the matriarchal theory.

In the second paper, **Rodica Pantelie** approaches the place and role of the father in early life, revealing how the child manages to establish a love relation with the world, succeeding the process of inner and external triangulation. Based on her research on this theme, the author demonstrates one of the essential functions of the father – facilitating the process of separation-individuation, in the end the child acquiring access to the whole object relation.

In **Anatol Nacu's** article we can see how the analytic work during the session results in the creation of psychic space. The author develops the process leading from dual relation to triangulation, a process that requires a good capacity of representation/hallucination of the absent mother image, a requisite for the working-through of mourning that transforms disappearance into absence. The author adds a further stage of the mourning – sublimation – which produces the transition from accepting the loss to creation.

In the next article, **Bogdan Cuc** goes through the stages of expression, from a corporeal level to the word, and illustrates how, in following the symbolization implied by verbal expression, the body is taken over, along with its own history, in order to build in each of the developmental stages a version of its own story, with increasingly complex tools.

In his paper, **Zinaida Bolea** addresses the archaic aspects of the totalitarian mentality, implying a failure of triangulation, but also of setting boundaries, which leads to the triumph of the death drive and to the person's objectification into “the new man” – a lifeless and perverse-narcissistic creation, resulting from the totalitarian genius' demiurgic claim.

Valeria Egidi Morpurgo proposes an excursion to the profound limit of the archaic, a reflection on an extremely difficult subject – the finitude of life, a thought preoccupying those who go through mid-life crisis. As the author unfortunately passed away while preparing this paper, her “work in progress” was completed by **Anna Ferruta** and is published in honour of her memory.

In the end, **Alice Popescu** takes us to the movies to see the Moon – an archaic symbol of femininity, “embittered” by the death drive in the shape of sadomasochism, whose sublimation failed, causing the life-drive's desintrinsication up to the point of annihilating any tension.